THE NEW CANADIAN

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"Extend Civil and Property Rights"

Church of England Synod Opposed to Deportation

WINNIPEG, Man.—Objection to deportation of Japanese residents of Canada and a plea for safeguarding of their civil and property rights was expressed in a resolution passed by the 16th session of the general synod of the Church of England in Canada, September 10, according to the Winnipeg Tribune.

The resolution dealing with Japanese residents asked that the government not deport any except those who have been proved disloyal to Canada and those who still desire to be sent to Japan.

It hoped "that ordinary civil and property rights will be extended to those who resettle elsewhere in Canada, and that our citizens, particularly our church members, will extend a helping hand . . ."

The resolution at first "commended the policy of dispersal throughout the provinces as the most practical and equitable program thus far enunciated," but this passage was deleted following vote on such an amendment.

"The Church of England should know that the civil rights of Canadians have been seriously interfered with and disregarded," stated Canon P. S. C. Powles, chairman of the civil rights committee of Montreal. He wanted "every courtesy and sympathy" extended the Japanese in this difficult problem.

Canon W. W. Judd, Toronto general secretary of the social service council, replied that the "sale of property" was the "only thing the Church of England did not condemn forthright," among injustices encountered.

Sir Robert Holland, Victoria, stated that each Dominion had the right to determine the composition and rights of its population.

"We feel," said Sir Robert, "that because of the behaviour of the Japanese, that they are not the sort of people to make valuable contribution to the Dominion of Canada."

H. C. Caldicott, Trail, B.C., said he differed "about the quality of Japanese residents" who were dispersed. "Christian Japanese are fine citizens and have the makings of distinctly worthy Canadians."

To say that groups of residents can be moved from one place to another, undermines the whole conception of Canadian citizenship stated Canon W. H. Davison, Montreal.

Allow Limited Postal Service with Japan

TOKIO—General MacArthur's headquarters has announced that limited international postal service will be authorized for the Japanese people beginning Sept. 10.

(No word of the change in postal regulations had been received by the Winnipeg Post Office at press time.)

Under the new regulations, Japanese will be able to send postcards from Japan to any country except Germany and may receive postcards, approved books or magazines, and gift packages not exceeding eleven pounds in weight and containing only essentials such as non-perishable foods, clothing, soap, and medicines.

Deputy Commissioner Mead Leaves R.C.M.P.

OTTAWA—Royal Canadian Mounted Police headquarters announced the retirement of deputy commissioner Frederick J. Mead after more than 46 years' service with the R.C.M.P., reported the Canadian Press.

He is succeeded by Henry A. R. Gagnon, director of Criminal Investigation.

Because of his knowledge of Orientals in British Columbia, he was appointed in 1942 to the British Columbia Security Commission, and served until it was dissolved in 1943.

Deputy Commissioner Mead started his career as a constable at Fort McLeod. He later served with the old R.N.W.M.P. in the Crowsnest and other districts of the Interior.

In 1923 he was appointed head of the Criminal Investigations Department detachment at Vancouver with the rank of inspector, and was responsible for much valuable work in breaking up smuggling rings.

He was placed in charge of the Montreal detachment in 1933, and subsequently became deputy commissioner.

Chinese Canadians Win Decorations

For Leading Guerilla Fighters Behind Enemy Lines in Borneo

VANCOUVER, B.C.—Award of the Military Medal to four Canadian-born Chinese was announced on Sept. 9, and disclosed for the first time the heroic mission of a small group of Chinese Canadians who fought behind the Japanese lines in Borneo.

According to the Vancouver Sun which featured the story on its front page, the four—all enlisted in Vancouver and secretly trained in the Interior B.C. in 1944—parachuted from a Flying Fortress with a number of Australians and New Zealanders into Japanese-held Borneo early in 1945.

There they organized savage Dyak headhunters into guerilla bands, taught them to use rifles, and led them for five months against the Japanese.

Citations which accompanied the awards credit them with a major role in driving the enemy out of the British protectorate of Sarawak, one of Japan's last South Pacific strongholds.

So secret were the operations that none of the decorated men has yet told Canadian army intelligence or his own family what he did in Borneo.

The decorated four, all discharged some months ago with the rank of sergeant, are:

Norman Mon Low, 23, of 790 E. Hastings, now recovering in Shaughnessy Hospital from a two-month bout of pneumonia and pleurisy arising out of Borneo-caught malaria.

Louey King, 22, of 790 E. Hastings, a bookkeeper in a Pender Street meat firm.

Roy Shin Twe Chan, 25, who helps his father manage the Panama Cafe at 1407 Government, Victoria.

James Shiu, 25, who returned to Berkeley, Calif., last week to start his third year in civil engineering at the University of Southern California. His wife lives at 734 Keefer in Vancouver.

Seek Franchise

Veterans Back B.C. Chinese

EDMONTON, Alta.—The 18th annual convention of the Army, Navy and Air Force Veterans' Association here pledged their support to the battle of Canadian Chinese to secure the franchise and full citizenship privileges now granted only to Chinese who served in the war.

A Vancouver Chinese, Frank Ho Lem, of the Canadian Chinese unit, attacked the B.C. legislation which prohibited Chinese from the vote.

Ho Lem declared: "The Dominion says all Canadian citizens have the right to vote, but to do this they must be on the provincial voters' list. In British Columbia they retain an antiquated law which is unfair and detrimental to Canada as a whole."

Toronto Nisei is Director of New Venture in Entertainment World

TORONTO, Ont.—Unique in the field of Nisei enterprise is the organization of the Nisei Dance Club, which is scheduled to make its debut at the Toronto Labour Lyceum on Sept. 21.

The idea is the brain-child of its director, Dave Watanabe and his associates, who have invested some capital in a plan which, they believe, will supply a long-felt need in the entertainment world of Toronto Nisei.

Mr. Watanabe, in an interview, stated frankly that the proposed club was a commercial venture which he hopes will be successful. If not, he stated philosophically, the promoters are quite prepared to stand the loss.

He stressed that the basic idea of the plan was to give as much entertainment value as possible in the arrangement of bi-weekly dances in a friendly and pleasant atmosphere.

"The Dance Club is expected to give part-time employment to several Niseis acting as checkers, ticket-sellers, etc.

August Relocation Figures Total 521

VANCOUVER, B.C.—The number of persons moving out of British Columbia dropped to 521 in August, as compared to 1382 in July, and 855 in June, indicating that most of the relocatable evacuees have already been moved out of B.C.

Two hundred and eight of the August relocatees were moved to various relocation centres outside B.C., and 313 accepted direct placements. There were 302 adults and 215 children under 16 in the August group.

New Evacuee Village Emerges in Nerthern Ontario Lumber Camp

By Special Correspondent

NEYS, Ont.—The bush country [illegible] Neys in northern Ontario is [illegible] by a number of logging [illegible] by the Pigeon [illegible]. Some of these [illegible] signs of growth [illegible] settlements of [illegible] a school, [illegible] store, etc. [illegible] of such villages [illegible] Camp 72, where [illegible] has prepared [illegible] twenty-one [illegible] fifteen families [illegible] totalling eighty- [illegible] far from [illegible] people are far [illegible], in fact, [illegible] which [illegible] in the Neys [illegible] people regret [illegible] hostel.

SENSE OF FREEDOM

Though [illegible] suddenly in a secluded and lonely country, they are experiencing a new sense of freedom, which they did not have in the interior settlements of B.C. Said one of the newcomers: "After four years in the interior settlements, we are free at last. We have no worry about officials and rulings. We are all working hard to build our life anew, and to create a peaceful new community."

Adequate facilities are provided at the camp. Electricity is available at night and in the mornings. There is a Japanese-style bath house, and a community laundry equipped with an electric washing machine. The local company store offers goods at very reasonable prices.

In the stables are several teams of horses which can be used by the camp people at any time to haul fuel. Kitchen stoves are supplied by the company, and fuel is plentiful around the camp. Even beds, mattresses and blankets may be rented from the company if desired.

WAGES

The wages for day work is $5.95 for a 9-hour day, and overtime work is paid up to 65 cents an hour. Piece work, as in cutting pulpwood, is paid $2.50 a cord. All-year-around work is assured the employees. Even women and children of 14 and 12 years have helped profitably in the cutting of pulpwood.

A school building is to be

(Continued on page 7)

Empty Shacks, Neglected Gardens Mark End of Lemon Creek Centre

LEMON CREEK, B.C.—Lemon Creek is a dying town. Its pulse is getting weaker as the days pass; it shows but a faint resemblance to its livelier days.

Once overflowing with a capacity population of 1,800, it now holds but a handful—some 450 evacuees.

The atmosphere is that of a deserted settlement—quiet and lonely. Children still roam the avenues occasionally, but they are much quieter. It seems as if their very spirits have been dampened by the appearance of the town.

Empty shacks line the streets, and only scattered houses show signs of being occupied. Many houses have been stripped of their lumber to make crates for the relocating families, leaving skeleton frames which seem to dominate the atmosphere of the settlement.

Garden plots, once carefully cultivated, are gradually returning to nature. Weeds have sprung up in many neglected vegetable gardens, and what little crop available is shared by the remaining families.

Dust is accumulating in the school rooms and the church halls. Although Lemon Creek was never adequately served by electricity, what little there was in use is gradually being cut off. One bath-house now serves for the 450 people in the settlement. Only one remains of the three stores which used to do a thriving business—the Avis' store on Gilead and Sidney.

Logging projects have been discontinued. Fuel stocks in unoccupied houses are sufficient for the use of the present population.

Social activities is practically at an end. Only a negligible number of Nisei are employed in the camp. Lemon Creek is a settlement of elderly people and small children.

The Hospital [illegible] office next to Avis' store, but its activities are limited.

Lemon Creek is on its way out. To relocatees it is already just a memory, and perhaps a symbol. To those remaining also, it will soon be but an episode in their lives, for they are to be moved out in a few short weeks, to be relocated east of the Rockies, or be repatriated to Japan.

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Mr. Mitchell's Latest Statement

The latest government outlook on the Japanese Canadian question, as revealed in a report by Labour Minister Humphrey Mitchell in the House of Commons just before prorogation, is decidedly encouraging, especially as contrasted against previously announced policies.

Mr. Mitchell explained that the government policy for this year was three-fold: (1) to carry out the repatriation of all those who made voluntary applications (and who have not cancelled them); (2) to complete, as far as possible, the present dispersal program, and (3) to suspend compulsory deportation until the Privy Council's decision on the validity of the deportation orders is learned, and then to review the policy.

The repatriation on voluntary basis has been completed except for a few hundred more persons whose transportation to Japan is being arranged for this month.

Satisfactory progress is reported in the dispersal program. It is particularly encouraging to note that the resettlers have been promised "every assistance and encouragement possible, including the progressive relaxation of wartime restrictions."

"What my department has endeavored to do," said Mr. Mitchell, "is to disperse them across the country, and, if humanly possible, to prevent a concentration of them in any particular locality. By about Christmas or not long afterwards we hope we shall have the whole situation pretty well stabilized."

In view of the genuine desire of the government to assist in every way possible the satisfactory resettlement of evacuees in the next several months, it is important that those yet to be resettled should make every effort to take advantage immediately of the extended aids.

Mr. Mitchell stated that the third program, that of compulsory deportation, is to be reviewed when the Privy Council's ruling is announced.

We have stressed repeatedly what is rather an obvious fact that those "subject to deportation" under the orders-in-council of last December are not guilty of any crime, nor can it be shown to satisfaction, without a trial, that they are disloyal or even undesirable people.

It is not likely that the number of persons affected, should a program of compulsory deportation now be adopted, will be large. But the principle involved is of utmost importance.

The New Canadian believes that the government will be persuaded to abandon altogether its previously announced policy of compulsory deportation, even though the validity of the deportation orders are upheld by the Privy Council. The only just grounds for forcible deportation is disloyalty, and that established through a fair trial. To depart from this course in any way is to compromise with the principles of justice and human rights which Canadians hold dear.

Deputy Commissioner Mead

Royal Canadian Mounted Police headquarters in Ottawa have announced the retirement of John Frederick Mead from the post of Deputy Commissioner of the force. For the past several years Commissioner Mead has been second-in-command of the RCMP, after a service of almost forty years in the multitudinous tasks of the famed police organization. But consistent with the times, the Canadian Press Ottawa account singled out for prominence the fact that he had served as one of the three active members of the British Columbia Security Commission, during the tense and difficult days of 1942's evacuation.

It would be amiss for these columns to fail to record here a belated tribute to Commissioner Mead. It is a tribute to which most of the various evacuees who occupied positions of leadership in those trying times will readily subscribe.

He was, it may be noted, somewhat handicapped at the outset, since most of his relations with the pre-war Japanese community had naturally been consequent upon his official police duties. Accordingly, he was not fully conversant with the growing sense of citizenship responsibility among the younger Canadian-born element of the community, who had little reason to trust the leadership of the older generation. But within a short time, all those who were brought into close contact with the Commissioner were much impressed by his broad sympathy, his sincerity and genuine sense of justice.

His attitude toward the loud-mouthed racists and the race-mongering so widespread and popular was always one of strongest disapproval. And it was evident that he regretted keenly the unhappiness and misery which he was required to inflict, in the course of his official duties of law enforcement, upon thousands of people against whom no charge of wrong-doing could be brought.

Policy at Ottawa has been fashioned behind closed doors. But it is safe to believe that Commissioner Mead has had no small share in whatever constructive attitude the government has brought to bear toward a settlement of all the problems created by the wartime evacuation.

Goodbye, TMK?

By Peg

"Now it is time for my exit. Good-bye you say. You are retiring to make room for younger writers like F.A.M., R.I. and myself. Having always admired your writing, I feel deeply honoured to have reached your notice. But after this accolade, I shall, with the impertinence of youth, accept your invitation to "do something about it." The "it" in this case is the funeral tone of your "Reluctant Answer."

I challenge you to prove that the gradual retirement of older Nisels will aid us in achieving full legal and real equality in Canada. You state that this task requires the conscious effort of everyone. Conscious, because today, superficial prosperity has lulled many an eager heart to indifference. Yet you propose to withdraw your support.

Our youthful zeal cannot hope to equal in value the years of your generation's experience in this struggle. We were too young to follow your colleagues to Ottawa when they presented our case ten years ago. Few of us lost our own property during the evacuation—we did not have our life work destroyed. We were not old enough to suffer the full blast of discrimination in B.C. In fact, to many of us, B.C. is fast becoming a cherished memory of halcyon childhood. Our bread and butter existence started with the post-evacuation period which, on the whole, has been a feather bed compared to what your generation suffered starting in a depression-ridden, hostile community. Our life thoughout the evacuation has been easily adjusted to each change.

If, having known despair as yours, we prefer to eat lotus today, we can be condemned as shirkers but most of us remember all that vaguely. We look to your generation to remind us of what can happen should economic conditions turn our present easy life into one like that in pre-war B.C., because we had not prepared. We need leadership and steadying advice. Would you deny us that? It is the right of youth to rebel against hidebound tradition but it is the duty of the older people to provide that tradition which youth may consider.

But where are all the former leaders of Nisei society? Where were they during the first Ontario provincial conference? Why are they not out wherever there is a Nisei organization, giving guidance? Home minding children? Are they willing to have those children find affairs at almost the same state when they are old enough to share responsibilities? For how can progress be maintained if everyone believed interest in his own welfare should exclude his duty to society. They have handed over the torch to younger Niseis. "Alere flammam," they tell us but they hand us not the secret of keeping the steady glow, the accumulated experience of years.

Now you too are deserting. You tell us, "To you from dying hands we throw the torch." The hands of your generation should not yet be dying when there is so much to be done. They should reach to guide us, restrain our impatience and hearten our despair. If your faith remains unshaken, you will help us to keep our comrades who are turning to cynicism and day-by-day pleasure hunting. Retire? with all that before you!

"Now it is time for my exit . . ." Is now the time? Will there ever be the time as long as strife must exist in life? We need you, T.M.K., until the spirit of brotherhood reigns the world over and even after that to insure the stability of its throne. "Good-bye" to such a task is a thought of weaker hearts.

Valiant hearts will forever cherish and struggle for its ideals in the best way they know. May yours continue to write for us.

People in Miniature

By Sue Saida

MAY I present Butchie, aged four-and-a-half, a rascal if there ever was one. His eyes disappear behind his eyelids when he smiles a wide, engaging smile . . . a smile that is half a grin of apology, half mischief unrepentant, wholly charming and gamin. Most of the days he is a picture of disreputable smudges on his face, dirt on his overalls, and an everlasting question on his lips: "Can I have somethin' to eat?"

Kitten, on the other hand, is sweet and gentle and usually clean. She is well-behaved, and mindful of the dangers of the road. She is as cuddly as a doll, and as elusive as a bird—characteristics that keep one forever guessing as to what her next reaction will be. Will she cuddle up, or will she shy away? Of course she is well-named Kitten . . . because Butchie has discovered, to his enraged surprise, that she will scratch when thoroughly roused into defensive action, words failing her in times of acute need to express something violent.

Butchie and Kitten form an offensive alliance when wanting something they are not sure of getting. First they consult together, out of hearing, they think. One hears their whispers:

"You ask, Butchie . . ."

"No, you ask, Kit'n . . ."

"What if she was say 'NO'?"

"Um."

Then they hold hands and come to attack.

"Drug Store got Esk'mo pies, Mom . . ."

"Yup."

"Musn't say 'yup' . . ."

"Yes . . ."

"Got a penny, Mom?"

"What for, Butchie?"

"Wanna buy somethin'."

"You just had your lunch, and you were full up!"

"I'm kinda hungry now . . . so's Kit'n. Aren't ya, Kit'n?"

Kit'n suddenly becomes very bashful, and starts to giggle. That makes Butchie ticklish, too, and they both laugh out loud. Now everything becomes so very funny that they lean on the chair, still laughing, until it's contagious and I must chuckle, defeated in my stern resolution not to give in.

"Who's got Eskimo pies, eh?"

"Joy got some. Her mudder bought some."

Oh, their looks are simply beseechingly eager. Mentally I count up my small change, because they are too young to have any amount, but the correct amount for their small transaction at the store. I give in completely, and head for the change dish. Butchie and Kitten give a whoop of triumph, and celebrate victory by jumping up and down with cries of:

"I like Mom, doncha Kit'n?"

"So do I, Butchie."

WHEN Butchie is playing on the other side of the road with an equally muddy and dishevelled young man, sometimes a few older boys from the next street range to this block in search of mischief. These boys are about nine or ten years old, and have the reputation in the immediate neighborhood of being "bad." Who they are, I don't know. I have never seen them myself, but have heard of them at various times from the victims of their small spite.

One day, Kit'n came running in to report:

"Mom . . . the bad boys hit Butchie on the head!"

"Why . . . did Butchie do something to them?"

"None, he didn't, Mom. The boys was just hit Butchie and they said a swear word, Mom. Really, they did, Mom. They said something bad."

"Is Butchie crying?"

"No, he's not, but he was goin' to . . . a little bit, but he was swear at them, too!"

Then with a realization that she was betraying Butchie she stopped, looking at me with worry in her bright eyes. But I was more interested in why Butchie got hit on the head, because I have found to my sorrow that Butchie can give as good as he gets sometimes, and the incident might have been an even give-and-take, not worth emphasizing by any comment from me.

Also, since their definition of "swear" words is quaint, I was suddenly very curious to know what Butchie said that could be included in the forbidden category. I stopped my work long enough to peer out of the front window, but could see no sign of the "bad" boys. Butchie was peacefully in the mud again, scooping up handfuls of dirt and throwing it in the air. However, Kitten was waiting for my verdict on the matter, so I turned to her:

"What did Butchie say, Kitten?"

She took a deep breath and continued:

"Well . . . those boys call Butchie 'You dirty Chink' so Butchie was yell at them 'You Japanese'!"

For a whole minute I was in two minds: one of instinctive recoil from the thought that Butchie was learning early to meet race prejudice; the second reaction, that came almost at once, was to shout with laughter, that Butchie learnt so young the blasphemy contained in that single word "Japanese."

Yet, together, [illegible] is a [illegible] breaking thought.

WHILE Kitten stays close to home ground, Butchie has a penchant for roaming far afield. He loves to explore and [illegible] tunes every older lad on the block who has a bike.

"Gimme a ride, Billie . . ."

It could be Kennie, or [illegible] or Hammie, or Bertie.

"Hop on, Butchie." [illegible] now.

Off they would [illegible] each time a glorious [illegible] a little boy with an [illegible] things. One such day [illegible] home to relate his [illegible] with breathless wonder . . .

"I seen the streets [illegible] them! Down to [illegible] Billie took me on [illegible] we was watching [illegible] cars . . . oooh! they [illegible] fast like an airplane [illegible]"

Vague dreams of [illegible] showed wistfully in his [illegible] face, and as the [illegible] venture held him, [illegible] saw the shape of a [illegible] come . . . someday [illegible] bigger and older and [illegible] by himself.

With a sense of [illegible] the task of training [illegible] of humanity, I felt [illegible] row in my hands.

反全國的組織提唱への由來考究(四)

内田一作

トロントの「日系加奈陀人のための共同委員會」が中心となつて「反差別對策協議會」を組織した。それに對して、トロントの日系人がそれへの紛議、爭論のための寄附募集を開始し、それに着手した日にも、トロントの一部の(新一世の)人々が早くも其に反對を云はれた。紛糾に[illegible]其反對の理由がトロントの人々に理解出來なかつたと云はれた。併し其後段々判る所によると、其一部の人々が、反差別對策協議會への理解を缺いてゐたし併せて夫れに對する抗議運動の意味をも理解する事がなかつたといふ事情に、かてゝ加へて其に附隨した所の利己的なるものの作用で、或は利己的であるが故に、當該する問題への理解を缺くといふ結果が招來されたものであつたが、何れにしても加奈陀國籍法案運動とは「歸國申請撤回者」への應援を以て終始するものゝ如く思考され、それ故に、歸國申請をは各自が勝手にしたもの、又夫れを撤回したのも勝手にしたもの、だからさう云ふ人々が、訴訟をまでして此國に止まりたいとなら、夫れは直接關係者のみでやるがよいのだ、と云つたやうな言辭が發しられたといふ所から、俄然「加奈陀國籍法案反對」——援助の運動を機として提唱されるに到つた所の「日系人の全國的組織」——反對の聲が發しられたと云ふことは知るに興味あることである。利己主義の根が芽を出し葉を開いたものと云へるかも知れない。又判斷に次ぐ判斷が遂に孤立を招來するに到つたと見做されないこともないわけだ。

「[illegible]」が提唱するものは民族的全體主義的立場に立つての主張であると云ひ、加奈陀生れも日本國籍者も一丸となつて闘爭しなければならないとの見地にあるものだと云ひ、日本人歸化人二世を以て人種的に組織する事は——云々なぞ、總て、其の文書によると、日本人は遂に日本人以外の何ものでもあり得なく、而も日本人は民族的全體主義者たる以外の何ものでもなり得ないとのことを、[illegible]しい文字を以てつらつてゐるに過ぎない。

何故かならば、既に云はれ、既に其組織へと發足した所のオンタリオの又はマニトバの州組織が、デモクラシーの名の下に組織し、又作樣と云つてゐる事がなんとしても理解出來ないのだから、オ國籍委員會が其の、共への返書に於て此間の消息をもの、美事に語つてゐる。

で、教會や勞働組合に直接加入する際の如く——そのやうな方途に於て白人社會への混入或は提攜し、そこに再定住の安定を將來への希望を持たう——といふ共の提案「混入提攜」の非科學性は聞はずとしても、人々の知られる通り今は散在政策の途上にある我々の多くにとつては萬遍なく通用しがたいものである。云はれるやうに、勞働組合に加入したくも、さうは行かない多くがある。例へば農家働き、家庭働き、其他組織のない分野に置かれて在る人々。

又教會のことにしても、何等の信仰もなく、又夫れを求めやうとでもなく、其日の自己の身邊安泰のためにとのみ神妙な態での教會參りなぞいふものは、實にどうかと思はれるものなのだ。其他「各自が其地方の加奈陀人社會と直接親しみ協力する事が」——など、もつともらしいことを云つたりして居られるが、さういふ人々のうちに於てすら、云はれることの實現までには、遙な道遠いものゝあるのをお氣付きにはならないのであらうか。

而も親交といひ協力といふことの其に具現の可能は、即々に、一朝一夕になるものではない。殊にも其數々に於て、政治經濟の關係に於て、著しいものでない場合に於ての其親交は、誰人も熟知してゐる筈である。だが人若し何か追從又は盲從を指して、親交なり協力なりと云ふならば夫れは今日に於ても可能であらう。しかし、デモクラシー治下に於ける人間對人間の協力親交では、決して主從の或は強弱の關係に於て成立するものではなく、またしてはならない筈のものである。將に、共云ひなす如く平等であり對等の上に成立すべきものであるであらう。

それ故に、吾々は一先づわれわれ自らに依る所の組織を又は機關を通して、所る協力親交具現の可能を促進しやうとなのだ。(完)

グリンウツド勞働祭盛大

(グリンウツド發)例年の如く九月二日に擧行されたレーバーデー祝賀會には鼓隊一番からの人出で盛況にめぐまれて大盛況な賑はひだつた。尚し午前十時から開始せられ花車の競技、パレードがあり夜には二百弗もかけた花火があげられダンスをもつて終了したが、午後のもドウユー(日本人)對グランドフオークス(白人)のベースボール試合は五對四でもドウユー軍が勝利した。行列には例年のごとく日本人側からも

△カソリック教會△聖心學校△委員會婦人會合作の「平和の花籠」△合同教會△二世市民協會(カナダに於ける日系二世の自覺と忠誠と希望と意氣と進步を象徴せるもの)

等の花車を出したが審査の結果は一等(十五弗)委員會婦人會合作、二等(十弗)合同教會、三等(五弗)カソリック教會、聖心學校、二世協會

といふ風に入賞した。委員會婦人會合作の花車に添へた造花の出來ばえには觀衆中から豫約方を申込む迄でや、すばらしいものであつた。商店日の收入はグリンウツドの[illegible]團体の活動資金に寄附した

擁護運動資金寄附

(トロント發)其後市民權擁護委員會に對し次の如く寄附があつた

△タシメの日系市民協會より熊野ペリー氏を通して一六八弗六六仙△ピーシー州アローディーのジービーアール・セクションの[illegible]働き一同より鈴木榮松氏を通して二〇弗

ニウデンヴアーの人々に再移動通告

(ニウデンヴアー發)今週東部へ再移動方の通告を受けた者は五十二名であるが、今後も續いて移動した通告が發せられる筈で、病氣でない限り、就働能力のある者は現在たとへ如何なる仕事をしてゐやうとも總て再移動通告を受けることゝ見られてゐる

(タシメ發)タシメの郵便局は八月三十一日を以て閉鎖され、まだ同地に殘つて居るのは二家族でけである

赤川牧師東部旅行

ウイニペツグの赤川牧師は九月十六日出發約一ヶ月の豫定で東部各地を訪問旅行するが、其途次フオートウイリアム、ケノーラを訪ね二十日朝トロント着二十六日まで市内及東部オンタリオを訪問、二十七日朝トロント發モントリオールへ向ひ同地に數日滯在の豫定

(同東部旅行途上の佐藤傳氏夫妻は今週ウイニペツグに立寄り本日東行したが、トロントに居る元「學友會」では九月廿四日午後二時から同氏歡迎會を開く準備をしてゐる)

トロントにて佛青再興の準備

(トロント發)既報、九月八日トロント佛教會において開かれた辻開教使の最初の英語說教には五十餘名の青年男女が出席、開教使は總移動以來佛教會の直面してきた困難を說明し佛教會の活動再開につき青年男女の全的協力方を要望したが、先づ佛教青年會を再興する事になり男女五名宛の選委員を選定して將來の活動方策を[illegible]

萬人待望の讀物つき
月刊「極東畫報」遂に出づ!

▲兩國の提ぶん攝影或はエノケンの大活躍等日本映畫界の近況より角力レヴユー、宗教、婦人代議士、皇室の民主化、國民の復興狀態その他多數の數頁に亘る寫眞を掲さいし
▲特別讀物としては日米貿易の將來、國際軍事裁判等の本新聞の權威ある見透し或はその報告、役者さんの身の上話等興味深々たる四頁二色版の大畫報!!

●發行所……米國ニューヨーク市極東社
●發行回數……月一回
●定價……一部僅か三十五仙(郵税共)年三弗六十五仙
●寫眞……說明は日英兩語にて[illegible]・ニービー・ニューヨーク、ライフ、陸海軍その他の提供
●紙質……ライフ誌に同じ

☒左記申込書を切取り一刻も早く申込み下さい

この畫報さへあれば日本がスツカリ分る!!

●カナダ總代理 トロント市サリヴアン街六四 [illegible]
T. KAMEOKA, 64 Sullivan St., Toronto 2-B, Ont.
Phone WAverley 9934

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T. AMANO
P.O. Box 647
Revelstoke, B.C.

パブオア魚店の木下氏が味噌醤油を便宜上レベルストツクにても取次するとの廣告により各地方の皆樣より當方の(天)味噌醤油であるか否かの問合せが參りますので紙上を以て(天)味噌醤油でない事をお知せします

レベルストツク市第六街六四七
電話 四一五ぶ二
天野

日系の民權擁護決議
ウイニペッグで開催の聖公會々議

（ウイニペッグ發）當市で開催の聖公會の會議では、日系加奈陀人及び[illegible]の民權擁護決議案を[illegible]る決議が通過されたが[illegible]に關しては「不忠誠が證明せられたもの以外で日本へ歸りたいと申出た者の外は送還するな」[illegible]に就て「[illegible]に限定居住する者にして[illegible]を認め、カナダ市民權は日系人の再[illegible]の事をさしのべる事となる」と云つてゐる

日本でん道も開始

[illegible]では聖公會が日本で傳道を再開することが暗示されたが、之に關して聖公會から日本視察に行つて來たワ[illegible]教師は日本傳道再[illegible]の意向を次の如く述べた△戰時で始めた大なる仕事は未だ完成してゐない△新契約書の精神に基くこともなくしては日本人にデモクラシーを教へることは不可能である△マッカーサー元帥の指令により宗教を失つた日本人に夫れに代るべきものを吾々は與へなければならぬ△世界の教會は日本の教會を吾々が援助してやる事にかゝつてゐる

日本の食糧危機は大方去る

東京特派員電によると吉田首相は「日本の食糧危機は一時的ではあるが去つたもの」現下の失業者增大は社會不安の一大原因であると語つてゐる。東京の讀賣新聞報道によると今年の米の收穫豫想は入年ぶりの大豐作で六千入百萬石を突破するだらうとあり、本秋も昨年に比して七月末までに二割增産で出荷豫想六割三分增しだから此冬は先づ大丈夫だと見られてゐる。斷て日本の「食」と「職」の問題には危機突破の見とほしは何うやらついたものゝ、吉田内閣の經濟施策には破綻が續出して「改正憲法の制定」と「食糧危機突破」の名のもとに生れた同内閣の政治力の貧困は漸次表面化して來た

入月の東行者

勞働省日本人局晩香坡事務所から發表された入月中のビーシー州からの東行者は合計五百廿一名で五分の三は各就職地へ五分の二はホステル行となつてゐる。其内譯

▲行つた先	大人	子供
アルバタ	八	五
サスカチワン	一二	一二
マニトバ	四七	五五
オンタリオ	二〇四	一三二
ケベック	三一	一五
計	三〇二	二一九
▲元居た所		
タシメ	七〇	七四
グリンウッド	三	〇
レモンクリキ	二三	二〇
スローカン	一四五	一〇三
ニウデンバー	三八	一五
自活地方	二四	七
計	三〇二	二一九
▲各地ホステル別		
ファーナム	二二	八
サヤヴイル	六	四
ムースジョウ	一三	八
ネーズ	三〇	三四
トランスコナ	三八	四五
△ホステル行合計	一〇九	九九
△各就職地行合計	一九三	一二〇

●ボルネオ戰線でカナダ軍に加はつて秘密の軍事に功をたてたカナダ生れの四名の支那人兵士が叙勲されたと今週の晩香坡の新聞は報じてゐる

●エドモントンで今週開催されたアーミイ、ネービー、エヤフオース歸還兵協會大會は支那系加奈陀人の參政權と完全なる市民權獲得の戰ひを支持する決議をした。ビーシー州では現在支那人で選擧權のあるのは歸還兵だけである

形成されて行く日本人村
ネーズ北方のロギングキャンプで

ネーズ第七二ロギングキャンプ（ネーズ近くの北部オンタリオ）の森の中には、ピジョン・ティンバー會社のロギングキャンプが方々にあり、其内には事務所、共同風呂、會社のストーア迄でも開いて日本人居住地を形成しつゝあるものもある。ネーズ第七二キャンプは新らしく日本人移動の最初のもので廿一家族が住んでゐるやうになつてゐる。現在既に家族約八十人が働く。山の中ではあるが不自由と云ふ事はない。「山のキャンプに行つた者は後悔するだらう」など噂されてゐたといふがそんな事はない。急にさびしい所に來たのではあるが、其の代りにビーシー州のインテリアタウンでは味ふことが出來なかつた新しい自由を感じてをり、新來者の一人は「四ケ年間インテリアタウンで生活したのち遂に自由となつた、今や雇用や規則などの事を心配する必要はなく、我々は一生懸命に働いて新生活を開拓し新しい社會建設に努力してゐるのだ」と語つてゐる。キャンプには充分設備がしてあり電氣も晩と朝には供給せられ日本風呂から電氣のワッシングマシンによる共同洗濯所もある。會社のストーアで供給する品物も合理的な値段である。ステーブルには馬が數チーム居るので薪はいつでも運べるし、ケッチンストーヴは會社から供給されて薪はキャンプのまわりに幾らでもある。ベッド、マトレス、ブランケットも會社から借りることが出來る。

◇

賃金は一日九時間働きのデーオークで五弗九十五仙、オヴアタイムは六十仙から六十五仙、パルプウード切のピースオークは一コード三弗五十仙で仕事は一年中會社から保證されてゐて婦人や十一、二の子供もパルプウード切に加はつてゐる。學校舍はネーズから移され、目下ブルドーザーで校庭を開いてゐる。醫療の方はネーズに居る會社のドクターが當つてをり要請しさへすれば歯科も含めて求めに應じてくれるし、急病者等はフオートウイリアムに送ることになつてゐる。現に角此のキャンプ内にはパイオニーア的精神がみなぎつてゐるが此氣持を持續けて努力すれば狀態は更に改善されるであらう。

●ニウデンヴアーの愛讀者へ

御地のエゼント坂本忠義氏が東行されることになりましたので後任として河野章純氏をお願ひすることになりましたから御協力下さい

ニユーカナデアン

●マニトバ州一萬二千五百エーカーにのぼるシユガービーツ收穫は約二週間後に開始されるが昨年よりも良作だと見られてをり糖分含有量も昨年よりも高い

●米國から日本への郵便小包便が九月十日より再開されたが、加奈陀側からの事はウイニペッグ郵便局に幾度も聞き合せて見るがまだ判らぬと言つてゐる

人事消息

（人事消息は無料で掲載いたしますから遠慮なく利用下さい）

■出生 オンタリオ州イズリングトンの神野壽氏二男ロバート氏夫人は八月五日トロントのウイメンス・カレッヂ病院に於て男兒を出産ロバート、壽治と命名▲ネーズホステルの川村信一氏夫人は九月三日ホステル病院で女兒を出産

■婚約 ハミルトンの兵頭冀一氏息女千代嬢はロンドンの熊谷若次氏と婚約、十月五日ハミルトンのザイオン合同教會で結婚式を擧行の筈▲クローナの森田エス氏四女チエ子、マーガレットさんはハミルトンの栗吉七氏三男光男、ローイ君と橋本直次郎氏夫妻の世話で八月三十一日こん約した▲元ス村木村藤吉氏二男寛夫氏と元晩市丸縄宇七氏長女靜代（アン）さんはグエルフにて野口光次郎氏夫妻の世話で九月四日こん約成立、同夜丸縄氏宅にて内祝した

■結婚 ハミルトン市の下田貞紀氏息治雄氏と疋田留吉氏息女エイコ、ノラさんは後藤金平氏夫妻の仲介でこん約中だつた所八月卅一日同市バプテスト教會にて結こん式を擧行、ウインタガーデンホールにて[illegible]ナイアガラフオールスへ新こん旅行した

■死亡 松尾鉄三郎氏夫人シゲル氏（五三）は九月七日發病入院加療したが入日遂に死去十一日ウイニペッグ市モージュース葬儀社にて赤川牧師司式の下に葬儀を執行遺骸は火葬した▲リルーエットの藤本藤太郎氏夫人トリ氏は八月廿七日リクトン病院で死去九月一日葬儀を執行

アーンスト氏保險代理

英文廣告の如く勞働省日本人局ウイニペッグ事務所の前監督フランク・アーンスト氏はノースウエスターン保險會社の代理を開始、事務所はウイニペッグ市メーン街マキンタイア・ビルデングの四〇五—四一九で廣瀬彰氏も働いてゐる

結婚御挨拶

下田治雄
疋田エイコ

右兩名儀後藤金平氏夫妻の媒酌に依り婚約中の處去る八月三十一日ハミルトン市バプテスト教會に於て成婚の式擧行[illegible]何卒今後宜敷ご指導の程奉願上候

ハミルトン市 下田貞紀
同 富貴子
疋田留吉

移轉廣告

私共此度スローカンのベイファームよりレヴエルストックに移轉致しましたに付知友のみな様にお知らせ申上ると同時にみな様の御健康とご幸福を祈上ます

P.O. Box 129, Revelstoke, B.C.

古尾音五郎 外一同

各位

尋人

[illegible]出身玉置久吉氏、戰前の住所はトロント市ユニヴアシテー街五六三、鶴氏現住所承知の方は左記までお知らせ願ひます

[illegible] 玉置壽吉

C/o Mr. S. NISHI, Magna Bay, B.C.

本紙採訪を感謝

ニユーカナデアン採訪の寄附金を次の方々から頂きましたので厚く紙上にて謝意を表します

▲イズリントンの神野壽氏（孫出産記念）▲[illegible]▲ハミルトンの兵頭冀一氏（息女こん約記念）

ニユーカナデアン

元晩市[illegible]會員に告ぐ

本組合[illegible]

八月三十日 坂本忠義

New Denver, B.C.

TAILOR
K. HAYASHI
P.O. Box 112
Raymond, Alta.

男女洋服店

地方の方の注文も[illegible]

アルバータ州レイモンド

林清高

シゲル

[illegible]

ニューカナディアン

在加日本人の為の民主主義の道標

ウイニペグ市ケルボウラト街九〇四　電話五〇三〇六

發行者　生山國人
英文編輯者　小山和彥
日本文編輯者　梅月高市

購讀料一ヶ月四十仙（前金六ヶ月二弗一ヶ年四弗）

社説

勞働相の聲明せる日系人對策

オタワ發電報によれば、ミッチェル勞働相が發表した最近の新政府の日系人對策は、特に以前に發表されたものに比べて、決定的に日本人を激勵するものである。

ミッチェル勞働相は、本月中に政府が斷行しようとしてゐる日系人對策は（一）自發的に日本へ行きたいと望んでゐる者は（渡日申請を取消してゐない者）出來る限り早く歸りかへす（二）現在の散在プログラムを出來るだけ完了させる（三）强制的追放は樞密院の判決あるまで延期し、其場合改めて政府の方策を研究するといふ三點にかけられてゐると說明してゐる。

自發的歸國は、本月中に日本へ歸ることになつてゐる數百名の人々を除いては完了してゐると云へる。散在政策に就ても滿足なる進展が見られてゐると報告されてゐるが、政府では「散在、再定住プログラム促進のためには、戰時の諸制限を逐次緩和することも含んで、あらゆる援助と激勵を與へる」と說明されてゐることは特に注目しなければならぬ。即ち勞働相は「勞働者として努力してゐることは、日系人が如何なる地域にでもせよ集結することを避けるために、出來るだけ人道的に、彼らをカナダ中に散在させることであり、クリスマス季節までには之れより[illegible]かくれない時迄に、全事態を安定させたいと希望してゐる」と說明して居るのである。

次の數ケ月間に於て、移動日系人を滿足に再定住させるために、政府が出來るかぎりのあらゆる援助を與へたいと衷心から希望してゐるところに鑑みて、今後まだ再定住しなければならぬ立場にある人々は、あらゆる努力を拂つて、此の政府の援助を最大に利用することを考へるべきである。

勞働相は又、其の第三のプログラムに於て、强制的追放は樞密院の判決後に再考すると述べてゐるが、昨年十二月の閣令によつて「追放されることになつて居る者」は、彼等の罪からでもなければ、乃至は裁判を經ることもなくして、彼等が不忠誠であるとか好ましからざる人々であるとか、決して證示されたものではないと云ふ事實は、吾々が繰返して力說して來たところである。いま强制的追放プログラムが採用されるとしても、夫れに影響されるものが多數だとは思へないが、其の事に關係する原則は極めて重大である。

追放閣令の有効性が樞密院によつてよしんば支持される場合があるとしても、政府が以前の發表を全的に思ひ止まる、强制的追放政策を全的に思ひ止まらせられるであらう事をニューカナディアンは信ずるものである。强制的追放の唯一の正しき基礎は公正なる裁判を經て不忠誠なる事實が發明せられた場合だけである。此道から如何なる方法にもせよ多少でもそれることは、カナダ人が最も大事なものとして保持して居る正義と人權の原則をおかすことになるのだ。

引退せるミード氏

アールシーエムピーの副總監ゼー・エフ・ミード氏が引退した旨オタワ本部では發表してゐる。ミード氏は過去殆ど四十年間に亘りマウンテッドポリスの各種の任務についたのも最近數年間は其の副[illegible]だつたのである。同氏が一九四二年のビーシー沿岸よりの總移動當時に於ける、ビーシーセキュリテー・コミションの三名の委員の一人であつたことにより、日系人は同氏を能く記憶してゐる筈である。特にあの試練の時期に於て、日本人間のリーダー的仕事をしてきた人々は、同氏のなしとげてきた重要な役割を認めることであらう。

ミード氏が、其任務遂行にあたり、戰前の日本人社會との交渉はマウンテーとしての立場からであつたといふことからして、多少のハンデキャップがあつたことは見逃せないことであらう。其ために第一世の指導方針に對して餘り關心をかけ得る理由を持たなかつたところの、そして市民としての責任觀念を增大しつゝあつた所の第二世の、然うした心構に對して、ミード氏が全き理解を懸いでゐたとしても、それは止むを得なかつたことと云へる。しかし短時日にして、ミード氏と接衝した人々は、彼の廣量なる同情と彼の誠意と、彼の正義にたいする觀念とを印象づけられたことであつた。

人種的偏見論者のこうくたる叫びと、それに附和雷同する議に對する强硬なる反對は、彼の為に堅持してきたところであつた。而して彼が當局者としての規定遂行上、多くの日系加奈陀人が、彼等自らの罪にあらずしてなめさせられた不幸と困苦と慘狀を見なければならなかつたことに對しては、彼は大なる遺憾と感じてゐたことが見られたのである。

實は、日系人に對するオタワ政府の方策が明かにされてきたことではないが、戰時の移動から惹起した問題解決に關する政府の建設的態度決定にあたり、ミード氏が大きく貢獻してきたものであらうと見れば、誤謬しては間違ひはないと思はれる。

木の葉が黄色づくほどに秋が氣に映る頃[illegible]されてしまふ。天氣がよければますます秋に晴れ、さまない好い氣持だが雲ると忽ち寒さをおぼえる。今日は晴れてゐても明日の日がわからぬマニトバである。

初夏の頭痛オンタリオを訪問した時に、シーダースプリングスの濱邊[illegible]義氏夫人が「こちらは樹が長くていゝですよ、葉も密ぬし、やはらかい木蔭の香りが懷かしい。戰前にも迎へられるし氣が懷かしい「心」を持つて眠られたのを默ひ出す。シーダースプリングスは[illegible]ンタリオでも有名に近い。[illegible]を求めて、人々は秋の取入れに忙しく働いて居られる事であらう（アーユー）

農者偶感（上）

アルバタ州　劍百

四十年近いカナダ生活の大部をオルベ[illegible]ウダッド平原に暮した私の眼に、都會の都へは、やはり不思議な色の都く感覺たるものであることを知りながら感慨を弄するのである。

都會は美しい[illegible]の騒くない生活を、[illegible]せる文化、藝術せる[illegible]を、都會の感覺に酔しながら、[illegible]二輪馬車の馬に引づられつゝ生活を續けて來たのであるが、二輪の馬車の時代から自動車、スライドの時代から、ンチケウビイ、幼稚なる電話の時代からレヂオの時代で、點界に入[illegible]驚くべき進歩の中に生きて來て居るのを見出すのである。世界は過去三、四十年の如く或はそれ以上の勢をもつて將來も進歩發展するだらうといふ想像は出來るのであるが、其の眺れる何十年後を想像して、在加日系人問題などを考へてみるのも興味あることではある。

○

鐵道工夫移民、炭坑移民、ファーム行商移民、曰く何移民として、加奈陀に渡航し、實語にある桃太郎式に、寶を得たら早速故郷に歸つての遊民生活を最高の理想としてゐた人の多かつた明治時代の移民は[illegible]ねことを少しでも意識して、「日本帝國」の植民地でなく、本當の移民であることを自覺し、ロビンソン・クルウソオ物語りでも味ふ餘裕があつたら、今日の在加日系人問題などは餘程よい意味に異つたものであることが斷言出來得るのである。

此度の戰爭に際し、たとひ如何なる動機にもせよ、歸國を申請した人々の考へ方と、定住希望者の夫れとは共通點が非常に少いのを見出すのである。これら歸國申請者の多くは、常に日本といふ祖國を背景として觀て來て戰爭の結果などにも最後まで認識不足の人々であつたことは否定出來ないと思ふ。之らの人々の中には、加奈陀生活に同化出來得る望みを絶對に持たず、斯る考へを有する事を日本人として不徳なる恥とまで主張する人も少くないのであるが、斯の如き人々の存在は、加奈陀を永住の地と定めてゐる日系の上に、又加奈陀國家の爲にも好ましいものではないのである。

オタワ國會で日本人問題に好意を持たない發言を時々やる當州選出のブラックモア氏やロオ氏の言も、[illegible]州サスカチワンへ發勢擴張の望みが少くなつた爲め、ビーシー州民の好意を得る必要上の政略的な意見とばかりは見る事は出來ないので、やはり之ら好ましからざる人々の存在が原因して居ることは勿論である。故に斯のごとき人にして、心機一轉できない限り歸國申請取消しなどして人生浪費の運動をやるより、思ひきつて歸國し、生活の立なほしをやつた方が其の人の幸福にもなることではあるまいか。

○

僕は昔キャリブウの金山へ通ずるアシクラフト驛で汽車からおりて三百哩餘りを北方へ、四頭ステーシ馬車にゆられて行けた所である。本當に不毛のブッシュカントリーを思つたのであるが、其の野道山路に十五[illegible]をしながら、牧場を持つてをつた農家があり、その持主の多くは英國からの移住者であつた。

桃太郎の童話でなく、ロビンソン・クルウソオ物語りを讀んで生長したこれらの人々は、淋しいブッシュカントリーでも厭はず、警戒し、今ではキャリブウ地方は牛や羊の産地として廣く知られてゐる。クエベックやオンタリオの或地方へ行くと五エーカー又は十エーカーの畑のクエンスが其の畑を開墾する際掘り出したと思はれる石で[illegible]られて居る處がある。その石一つ一つが掘り出された[illegible]ことが出來る。

我々が此國で餘り[illegible]なければならぬ點は、ロッキー山に農業を覗したのは我等の祖先ではなく、キャリブウ地方の開拓者は自分の兄弟ではなかつたと思へば、あまり不平も云はずに濟むことになる。しかし我らの子孫は、過去數十年かに開拓するであらうか、將來加奈陀の繁榮、世界文化の發展に貢献ある一人々々であり、眞の民主主義を主張する人々であつては[illegible]

September 14,

日系の民權擁護決議

ウイニペッグで開催の聖公會々議

（ウイニペッグ）[illegible]

スローカン	一四五	一〇三	
ニウデンバー	三八	一五	
自活地方	二四	七	
計	三〇二	二一九	

● ニウデンヴァーの愛讀者へ

御地のエッゼンド坂本忠義氏が東行されることになりましたので後任[illegible]

● 死亡

松尾耕三郎氏夫人シゾル氏（五三）は九月七日發病入院加療したが八日遂に死去す

● 本紙援助を感謝

ニューカナディアン援助の音楽會を次の方々から頂きましたのに對し紙上にて深謝致します

▲イズリントンの[illegible]

世界史にも比類のない精神革命

――二千年の歷史と傳統とてん說を打ち破つて日本で進行中――

（東京發）マツカーサー元帥は九月二日のミズーリ艦上における日本降伏調印式の一周年記念日に當り次の如き聲明を發した

×

戰艦ミズーリ號で降伏文書が調印せられてから今一年が經過した。その時以來、多くの仕事が成しとげられたが、なほなさねばならぬことも多い。しかし世界のこの一年のうちすべてのもの、すべての人の上に、恐ろしい不安がおほひかぶさつてゐる。それはいまや人類をゆり動かしつゝあるイデオロギーの相こくから生れたものである。我らの勝利に關する限り問題はない。またわれ／＼と同じく自由にして自分自身の政治的秩序を形成し得る諸國に關しても問題はない。併しながら戰爭の餘燼の中に、いま再建せられつゝある諸國においては、そのやうな思想が支配的役割を占めるであらうか、これこそは日本問題解決におけるわれわれの事業の直面する大問題である。又すべての人間の運命、全文明の將來の前途に深く影響する問題である

傳統と神話の信念崩壞

占領軍一年の擴充に隠れたる概念は、ポツダムで起草され「ミズーリ號」上で再確認された。それは軍國、公的、秘密の原則を具體化した表明なのである。此三者はいづれも人類歷史における社會的特質であつて、時代をも通じ自由人、ならびに自由たらんと欲した人々を鼓舞したものである。其の日本人の國民性、良心ならびに精神の上に如何なる影響及び永續的印象を與へるかは、何世代もの封建的生活を通じ來つた日本の哲學を理解してのち始めて適當に具現され分析され得べきものである

◇

何世紀もの間、日本國民は太平洋に臨む諸國……中國、マレー、印度及び白人諸國……とは異り、戰爭技術を勉強し武士階級の渇仰者であつた。彼らは太平洋における天然の戰士であつた。日本がかつてやられたことがなかつたことは彼らをして彼らの不敗を確信せしめ、彼らの文明の全機構の基礎が武士階級の力と智に對する殉死と神話的信仰となつた。それは政府の機構のみならず、生理的、心理的精神的のすべてにわたる生活の全部門に浸透し之を支配した。それはあらゆる政府の施策に織り込まれたばかりでなく、日常生活のすべての面にしみ込まれた。それは日本人の生活の本質であつたばかりでなくその經（たていと）であり緯（よこいと）であつた

◇

あらゆる支配は全國民中の單なる一小部分の封建的指導者により行はれた。そして殘りの七千萬國民は少數の階級された例外を除き傳統、傳說、神話、組織化の奴隷となつたのであつた。戰爭の進展中これら七千萬國民は單に日本の勝利と日本の敵の獸的性質とのみ聞かされた。そして突然彼らは完全な敗北の衝撃をひとまとめに受けたのである。彼らの全世界が崩壞した。それは單に彼らの軍事力の崩壞にとゞまらず信念の崩壞であつた――それは彼らが信仰し、夫れによつて生き、考へたすべてのものが崩壞したのであつた。殘るところは道德的、心理的、精神的な完全な空白だけだつた。そして此の空白の中に民主々義的生活法が流入してきた

◇

米國民は自尊心、自信及び自制心の立派な分別を以てやつてきた。日本人は米國兵の精神的特質をながめ、それを感じとつた。此の氣品こそ米國家庭の最高の訓練と眞に反映した精神的特質である。日本國民が以前教へられたことは驗であつたこと、彼らを以前指導してきた力は失敗した事、そして彼らの過去の信仰は悲劇であつた事、之等は實際に現實に疑ひやうもなく目の前で證明されたのである。續いて精神の革命が起つてきた。それは二千年の歷史、傳統、傳說の上に築かれた生活の理論と實踐とを殆んど一夜にして滅茶々々にするものであつた。彼らの封建的支配者及び武士階級にたいする渇仰は憎惡と輕蔑に變り、かつての敵に感じた憎惡と輕べつは、尊敬と崇拜に道をゆづつた。日本國民の中に生じたこの精神革命は、現在の諸目的に對化するための付け焼き及ではない。それは世界の社會史上比類なき激變である

平和と自由への確信

この精神革命の力强さと持續性はそれが健全な觀念であるといふ事實により示されてゐる。夫れを發展させるため激勵と機會とを與へるならば、それはかつて其上に誤れる信仰が築かれた基礎以上に、より根深く、より永續的なものとなる可能性がある。なかんづく過去の占領期間を通じて、それは最も意義深い收穫……永續できる平和促進にたいする民主々義諸國家の收穫となつた。而してこの平和は勝利によつて課せられた責任をわれわれが果すことによつて强化し促進されるにちがひない。其の基礎をなす意義……之は日本にとつては、新しいものではあり、世界の自由人の知識と經驗からすれば極めて普通のものではあるが、個人の自由を否定し、個人の發意を破壞し、個人の尊嚴を恐怖するやうな侵迷せる意識によつて根絶され、抑壓されるやうなことさへなければ、夫れは日本の自由にたいする礎石となるであらう

偉大なる終極の目標

極端なイデオロギーが、ときに改宗者を獲得し、眞の自由主義者の支持を受けることがあるが、之は過去の誤つてきた思想から生れる總てのものを「反動的」として片づけるやうな、ゆがめられた官僚や文句によつて誤り導かれてゐるためである。またこの種の官僚はわれ／＼の社會組織を文明の進歩と並行せしめるためには、社會できる及び政治できる改革がときに必要であるといふ完全な認識の[illegible]さ、しばしば利用せんとする。其のやうなイデオロギー上の衝突が日本人の生活と思想の再建に直接影響を與へるならば、ポツダムで宣言した偉大な中庸の途を求める人人にとつては少からぬ損失とならう。なぜなら長い間、極端な保守で有識によつて統制された國民が、再び過激派左翼の哲學によつて統制に導く教義を試さうとする人達の絶好の餌食となるかも知れぬからである。もしわれ／＼がこの事業遂行途上、日本國民を導いて、より廣い實に、彼らの生活と制度を再編成させ、個人の福祉向上ならびに社會平和の强化保全に[illegible]るならば、われ[illegible]いま設定した[illegible]の方向に、進[illegible]はず後退しなければならない……それは破壞すべきものを破壞し、保存すべきものを保存し、建設すべきものを建設することである。此の事は民主諸國家の多くの忍耐多くの決意、多くのステーツマンシップを必要とするだらう。終極の目標は偉大である――なぜなら日本諸島の戰略的位置は、日本諸島をして平和のための强力な防塞たらしむるか、或は戰爭のための危險な跳躍臺たらしめるかの何れかであるからである。

ペルリより八年前に

鎖國日本の夢を破つた米捕鯨船

（東京發）ペルリ提督の浦賀來航に先立つこと八年前、鎖國日本の窓をノックして浦賀を訪れたアメリカ捕鯨船のあつたことは歷史家以外にはあまり知られてゐないし其の來航事情についてもこれまで詳しいことは判らなかつた。日米交渉史の一ページを新しくする此の弘化二年（一八四五年）アメリカ捕鯨船渡來の記錄を綴つた「天竺人渡來記」といふ貴重な資料が東大文學部講師の[illegible]氏により此程本郷の古本屋から發見された天竺人とあるので氏の專攻してゐる支那との交渉を記したものと思つて買つてきたものだが、中をあらためてみると、アメリカ人の浦賀來航の記錄をつゞつた珍らしいものであり、國史學の權威東大の坂本太郎博士は、史實そのものは維新史などにも出てゐるが、輸のはいつたこんな記錄は他に類がないと折紙をつけられた。日米交渉史の第一ページをいろどる資料となる此の記錄は、當時の浦賀奉行の書記が幕府に差出す報告書として書き取つたものらしく、克明な筆致で

「天竺の內亞墨利加州はアメリカの事」

といふ書出しで日本人として初めて見たアメリカ人の印象やあちらの風物などを插入で面白くえがいてゐる。ストークス署名、キャプテンをさせと圖解してゐるのはいゝがでヤートラー艦の甲板構造を説明してゐるなどの傑作をはじめ、數字の讀み方はワン（一）トウ（二）スレオ（三）ホウ（四）ハイ（五）[illegible]は食事の[illegible]と呼んだのを食事のことと誤解した當時[illegible]してみれば[illegible]話である

◇

此來の略歷史には「鯨漁民を救うて浦賀に來り[illegible]し來航して來らしい[illegible]されたが[illegible]ない。米國捕鯨業者の事情が此の「天竺人渡來記」によつて初めてあきらかにされたわけだが、その顛末はかうだ

◇弘化二年（一八四五年）の春マーカーの將いる捕鯨船マンハツタン號が鳥島に立寄つた際、ここに漂流してゐた阿波の漁夫十一人を救助し、さらに途中銚子沖で漂流民をも救つて二十二名をのせ[illegible]日本へ送り屆けて來たもので[illegible]艦は日本人漂流者にやさしく、珍しい銃砲の中から自分で何年の食事を供して一しよにたべるなどの好遇をした。洋獵不慣のため三艘で阿波沖をさまよつた事情を知つた幕府は[illegible]として浦賀入港を認めた上、[illegible]食糧薪炭の決定、救恤品を進上、再び故國の土を踏み得た漂民達は狂喜を合せて感謝を伏拝み、船員もまた涙を流して別れたといふのである

◇

此話らしい資料には、ドゲー・メノー氏を始め、マーカー艦長も[illegible]な感謝を持つて、此の資料を基礎に日米交渉史もいつそう廣範深刻より入念新たに書きかへて新しく書き注されなければならないとされてゐる。

世界史にも比類のない精神革命

二千年の歴史と伝統とでん説を打ち破って日本で進行中

Personal Notes Across Canada

Marriage

SHIMODA—HIKIDA

HAMILTON, Ont. — The marriage of Miss Esko Norah Hikida, daughter of Mr. Tomekichi Hikida, to Mr. Haino Shimoda, son of ... Seishi Shimoda, was solemnized at the Baptist Church on Aug. ...

After a reception at the Winter ... Hall, the couple left on a honeymoon trip to Niagara Falls. ... were Mr. and Mrs. ...

Engagement

HAMILTON, Ont. — Mr. and Mrs. ... Hiyodo wish to announce the engagement of their daughter, ..., to Mr. John J. Kumagai of ..., Ontario, son of Mrs. M. Kumagai and the late Mr. Z. Kumagai. The wedding will take place on Saturday, October 5, at ... o'clock at Zion United Church, ...

GUELPH, Ont. — The engagement has been announced of Miss ... Shinyo Maruhashi, eldest daughter of Mr. Hanshichi Maruhashi, formerly of Vancouver, to Mr. Kanji Kimura, second son of Mr. Tokichi Kimura, formerly of ..., on Sept. 1. Go-betweens ... Mr. and Mrs. M. Noguchi.

Birth

TORONTO, Ont. — Born to Mr. and Mrs. Robert Y. Kamino (nee ... Yoshida) on Aug. 5 at ... Women's College Hospital, ... a son Robert Senji.

NEYS, Ont. — Born, a baby girl to Mr. and Mrs. Shinichi Kawa..., on Sept. 8, at the Hostel ...

Obituary

BALMORAL, Man. — Mrs. Shigeru Matsuo (53), wife of Mr. Kozaburo Matsuo, died after a short illness on Sept. 5. The funeral service was held on Sept. 11 at the Moffine Bros. Funeral Parlor, Rev. Y. Akagawa officiating.

Introducing . . .

FRED URABE

By J.L.

Selling life insurance, particularly for the benefit of those Japanese residing both in Ontario and Quebec, is a field of endeavor into which Fred Urabe, a well-known Montreal Nisei, has started to venture.

As many relocees are being resettled and adjusted to normal ways of living, it follows that many domestic problems crop up, one of which is of giving financial protection to those survived in the event of death. To facilitate that such security may be obtained, this Nisei has made himself available to all those who wish to discuss the technicalities attached to the insurance protection.

In the near future, he hopes to make the rounds of various towns and cities in Ontario to get acquainted with the new relocees.

The 30-year-old former Vancouverite is well qualified to represent in the capacity of an insurance agent, for he had had ample experience out west in a similar line.

MONTREAL, P.Q. — A Japanese, no given address, who recently pleaded guilty to several burglaries in the vicinity of Chambly Canton, was sentenced recently by Judge Edouard Tellier to seven years in the penitentiary.

NEW DENVER, B.C. — This week, 52 more persons in this centre have been served with notices to go east. Similar notices will be issued to other evacuees, excepting only the unemployable and infirm people.

Address Unknown

Miss Hamako Hamakawa is requested to write to her friend, Miss Marie McKinley, 525 W. Broadway, Vancouver, B.C.

The present addresses of the following persons are sought by Miss Margaret Ridgway, 3509 W. 1st Ave., Vancouver, B.C.: Tamotsu Sugiyama, Ayako Makino, Fumi Iwamoto, Grace Namba, Akiko Grace Shimizu.

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... MONTREAL, P.Q.

Wanted: Nisei Maid. Three in family. Private bathroom and quarters. Box 388, Edmonton.

Rev. Akagawa To Go On Eastern Trip

WINNIPEG, Man. — Rev. Y. Akagawa will leave on Sept. 16 to begin a one-month tour of eastern Canada. The chief purpose of his tour is to inquire into the welfare of fellow Christians and friends.

After visiting Fort William and Neys, he is expected to arrive in Toronto on the morning of Sept. 20. He will tour southern Ontario, and then proceed to Montreal where he will arrive on the 28th.

Former Teachers Visit Moose Jaw

REGINA, Sask. — Interested visitors to the Moose Jaw hostel and to the scattered community in this prairie capital last week-end were Mr. and Mrs. Tsutae Sato, from Lacombe, Alta.

The former Vancouver school teachers spent Friday at the hostel renewing old acquaintances, but confessed their dismay over the attitudes of groups of the former inmates at Angler internment camp. They left Regina early Monday, continuing their eastward tour.

White Supremacy

From Daily People's World

LOS ANGELES. — Fido never knew it, but he was a Negro. All the 18 years of his life in this mortal vale he was a Negro, but no one ever told him so.

Fido, you see, was a dog. A Negro dog, by the simple reasoning that the couple who reared him and cared for him and loved him are Negroes.

When Fido died, the Daily People's World learned the other day, his owners were refused permission to send the body of their pet to the Los Angeles pet cemetery and crematory.

The cemetery, it was explained by an attendant, accepts "no pets belonging to Negroes, Mexicans, Japanese or Chinese."

"Evacuee Village"

(Continued from page 1)

brought to this camp from Neys, and the bulldozer is busy clearing the school grounds.

Medical needs are served by a company doctor stationed at Neys. Doctors are available for any medical or dental requirements on request. Emergency cases must be sent to Fort William by train.

Evident in the camp is a pioneering spirit, which may be described best as an eagerness to make improvements in their new life through a joint effort of the evacuees.

Notices

Donations Acknowledged

The Citizenship Defence Committee has acknowledged the following donations:

From Tashme Japanese Canadian Citizens' Association, per Harry Kamano, treasurer, $18.50.

From C.P.R., Serjium, Brodie, B.C., via Brookmere, per Kinsaku Kasaki, $20.00.

Letters

A letter from Japan addressed to Mr. Y. Akimoto, is being held at The New Canadian office.

Notice to Subscribers

● New Denver Agent: Mr. Akira Kono has been requested to act as the local agent for The New Canadian. Former agent, Mr. Tatsuyoshi Sakamoto, is expected to relocate soon. M. Kono requests the continued co-operation of the local subscribers.

● Montreal Agents: Mr. L. Inamoto and Mr. Jack Lee, former Jack Nakamoto, are acting as Montreal agents for The New Canadian.

A Vet at the "U"

As Told to Geraldime

I SET out early on the first day of registration and found the buildings that were to house me for the next seven months. Though it was still dark, I found, in spite of my fears, that the door was unlatched. I entered and groped about (using my trusty Ronson) until I found the room designated "Registration."

To my astonishment, the creeping light of dawn revealed that several hundred other people were already in line and that quite a number were ahead of me. The line grew as time went on, stretching away into the murky depths of the corridor. But soon the portals of the registration room flung open, and the crowd burst through like air from a punctured tire.

I grabbed a form as I was wafted in indelicately by the first surge, and filled in the spaces in answer to many questions. Following instructions conscientiously, I presented the completed form to the Dean, hoping that he would not be overcurious about the "November 21, 1899," which I found expedient in denoting as my date of birth. A few minor adjustments and a brief session with the comptroller completed the formalities of registration.

By this time the university book store was open for business. I presented the list of fortyeight books which I compiled the preceding night to the clerk, handing out my D.V.A. cheque in anticipation. But only three in the ponderous list were available, and those at atrocious prices. Inwardly, I cursed and boiled, but being by nature a taciturn soul I left silently. As if this were not enough, on applying for a locker I was forced to share a room with four total strangers. At the time I passed over these matters not so lightly, and I could not help thinking that there was a tremendous conspiracy existing to make my road difficult.

On my way home that day I went to a nearby store to buy a brief-case. I chose a monstrous zippered case, figuring to avoid going to the locker between periods, saving thereby, a tremendous amount of time which could be used for studying. My three books were only a drop in the bucket, but other books were forthcoming. The brief-case was later to prove of even greater convenience, for if by chance I could not get to a room in good time, I could have one of my friends place the brief-case on my seat, thus ensuring that no one else would sit there.

I WAS careful to be on time for the first lecture. I chose a seat ostentatiously at the very front, shrewdly reckoning that the favour of the teacher's instruction which would be multiplied by my nearness would suffice to keep me awake at all times. I adhered to this maxim so far as to sit at the very front at every lecture.

As the weeks went on, I became more sensitive to my surroundings and my natural cynical disposition lost no time in finding many foibles. The younger students, for the most part, proved to be a lightheaded frivolous bunch intent all day on nothing but mischief. Paper darts, spitballs, etc., were their principle avocations. They had the most irritating manner and seemed to delight especially in subversively snickering at us older fellows. Nevertheless, in my grown-up way, I made allowances for their discrepancies and tolerated them as best I could. But one day, a Calculus text, obligingly thrown down from the top row at the desire of the lecturer who had forgotten his own book struck me squarely in the back of the head (to the intense delight of those scoundrels!) and alienated me forever from their affections.

As the Christmas examinations approached, I began to get into fighting shape. I indulged in the Indian weed to a lesser extent and cut out drinking altogether. I asked more and more questions, though because of my considerate nature and unwillingness to tax the patience of the instructor, I asked only the most obvious and naive questions that any child could have answered. I flatter myself, too, that on several occasions I had the opportunity of pointing out some negligible error that the instructor had made.

The examination papers gave me little difficulty. In fact, I managed to astonish my fellow students by completing several of the papers in half the allotted time and by walking out of the room when time was hardly half over.

ON a bleak January morn the postman delivered the fateful mail. I had studied hard and continuously from the first and my boastful expectations would be almost justified. My classmates had long before conferred on me the title of the best scab in the class for my arduous industry. What could I now expect but perfection?

My marks, though not exactly what I expected them to be, were found by the authorities to be worthy of special consideration. The accompanying letter read:

Dear Sir:

Inasmuch as all your marks were only SLIGHTLY below passmark, we are considering letting you go on to second term work; providing, etc., etc., etc.

Yours truly,

The Dean.

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Elect Committee to Form Young Buddhist Association

Over fifty Niseis, equally represented by men and women gathered at 245 College St., on September 8, for the first English service and meeting sponsored by the Toronto Buddhist Temple.

Rev. T. Tsuji, who spoke at the gathering, explained the difficulties which the church has had to face since the evacuation and asked for the whole-hearted co-operation of the young people to realize a vast and complete re-organization of the church, and its activities. "To see this task through to a successful end is a responsibility that rests upon your shoulders and mine," he said.

Following the brief initial service an informal meeting was conducted to discuss the formation of a Young Buddhists Association. A vote unanimously in favor of the Y.B.A. decided the immediate course of action. As a first step a temporary committee consisting of five women and five men were chosen to draft a constitution and map out a general program of future activities.

The five women nominated to this committee are Misses Peggy Harada, Emiiye Maeda, Toshiko Maeda, Tsuruye Koyanagi, Nancy Kido, and the men are Harry Kondo, Mamoru Nishi, Masao Nakamura, Charlie Nekoda and Toyoaki Takata. This committee will meet at the home of Rev. Tsuji, 13 Division St., on Sunday, September 15, at 2 p.m.

At the conclusion of the discussion tea was served.

Nisei Fellowship Plans Social Nite

The Toronto Nisei Fellowship Group will hold its first meeting of the new season at the Church House of the Metropolitan United Church on Wednesday evening, September 18. The meeting will start at 8:00 p.m.

It will be a "social affair" so that old and new members may have an opportunity of getting acquainted with each other. The games will be under the leadership of Dave Arikado. A very cordial invitation is extended to all Niseis.

The new executive for this season is as follows: Past President, Roy Shinobu; President, Fred Sasaki; Treasurer, John Onodera; Recording Secretary, Heidi Onishi; Corresponding Secretary, Tom Ohara.

Program Convenors: Fellowship, John Yoshioka; Missionary, Henry Ide; Citizenship, Tata Harada; Culture, Nori Arikado.

Membership Convenor, Kazuko Shinobu; Publicity Convenor, Martha Yamazaki; Welfare Committee, Rosie Tanaka, Mizuye Shintani; Refreshment Committee, John Yatabe, Frances Saito, Dorothy Sasaki.

BEST WISHES TO THE NISEI DANCE CLUB
BILL TAKEDA
LIFE INSURANCE
86 Gamble Ave. GLadstone 8077

Former Gakuyukai Reorganized to Welcome T. Sato

Toronto, Ont. — A committee composed of former executive members of the Gakuyukai has been formed this week in Toronto for the purpose of preparing a reception for Mr. and Mrs. T. Sato when the couple arrive in this city next week.

The welcome gathering, which is tentatively set for Sunday, September 29, at 2 p.m., will be held at either the Toronto Labour Lyceum or the Belvin Hall.

All members of the Gakuyukai and former students of the Alexander Japanese language school, now residing in Toronto and vicinity, are asked to keep the above date open for this first social event of the club since evacuation.

Dogs Barking?
We'll take you home from the Nisei Dance Club in Luxurious Comfort.
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What Comes Naturally

By A.K.

"Yes, sir, she's a cute chick for any fellow's taste. Slim, pretty, lively, all you can ask for."

With keen anticipation Mickey was mentally appraising, for the hundredth time, pert Kiyo sitting across the room from him. Why in God's name did Miss Bridges have to seat him so far from her. If only Kiyo would notice him sometime . . . But with so many other fellows around, tall, bright chaps, what chance did a shrimp like him have?

But in the lunch room at noon she came over to where he was reading. As he stood up rather self-consciously, she glared at him with undisguised scorn and said icily.

"I DEMAND an apology."

"You . . . what! Sure, sure, but what for? If you'd only let me know what I am to apologize for . . ."

"For making me feel so cheap! Lizy told me you told her that I was the kind of girl that couldn't stay away from men, you skunk."

"But Kiyo, you know I wouldn't say a thing like that about anyone, least of all of someone as nice as you. What I did say was that you were the kind of girl who had to have a man that you would not be emotionally complete, satisfied until you did. I didn't mean it the way you said, honestly."

"I still demand an apology."

"Oh, sure, Kiyo. I'm sorry I made you feel so . . . so cheap, I really am. I humbly ask your forgiveness. Is that good enough, or do you want me to get on my knees and implore you with crocodile tears in my eyes?"

"Oh quit kidding, Mickey . . . sorry I got all . . . a woman . . . to come to our . . . River-bank . . . know, where the . . . Some of our crowd is . . .

"Huh, oh sure, Kiyo . . . time?"

"Oh, say after . . . call for me at nine. Okay?"

"Oh, sure, Kiyo, anything . . . say."

As Mickey mulled over the . . . dent late that night (unable to sleep with excitement over . . . morrow's date) he thought . . . she really is a good sort . . . her flashy exterior, if you only . . . to know her. But why should . . . be so mad about what he had . . . Even if he had said that she . . . the type of girl who couldn't . . . away from men, what was wrong with that? Isn't it natural . . . girls to be attracted to boys and vice versa? It's just in the nature of things. And what is natural must be right. He . . . this was . . . mid-Victorian days, when it was fashionable to . . . "wrongs," "strains upon family honors," and all that . . . DEMANDING an apology . . . slinky . . . cheap . . . that's all it was.

A man never . . . whole until he has . . . he can truly love . . . There are things he . . . perience until he . . . love." flirting, . . . affairs, all these . . . just means to . . . they?

He smiled as he . . . self with Kiyo . . . fire, while the . . . thought "Vive l'amour . . .

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A delicious . . .
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Your patron[age] . . . ated at the H[omestead] . . .
We're just . . . from the Nisei . . .
JOHN DODY . . .

A Personal Message from the

Nisei Dance Club

THANKS a lot, Nisei dance lovers!

Your enthusiastic response to The Nisei Dance Club's invitation for membership has re-assured us that you want friendly, informal dances that's easy to go to and held regularly enough so that you will be able to get to know people—a place where your enjoyment will increase each time you go, as you get better acquainted, fortnight by fortnight.

The Nisei Dance Club fills a long-felt need! In this, its chosen task, the policy of the Club is to provide as much service as possible.

The Nisei Dance Club is a commercial dance club. We believe that by offering what you want to the best of our ability, your increased patronage will better enable us to run a successful business, rather than the policy of giving as little as possible, charging a lot, and thereby limiting the numbers that we may serve.

It is our sincere belief that we, in serving you, will add our wee little bit to the sum total of human happiness. Our existence is based on, and justified, solely by your patronage and support of this principle.

The response for membership cards has been really grand! If you haven't already secured yours, get it today by phoning MIdway 8975 between 7 and 9 p.m., and ask to become a member of The Nisei Dance Club. Remember, membership in The Nisei Dance Club is absolutely free! Your only cost will be seventy-five cents admission and a dime for checking.

This phone service will only be continued until 9 o'clock, Friday, September 20th. After that, membership cards will be issued only at the dances. If you are unable to phone in your registration for membership by 9 o'clock, Friday, September 20th, then you may join at the door, or anytime during the dance.

Thanks a lot, Nisei dance lovers!

REMEMBER THE OPENING DANCE LABOUR LYCEUM, 346 SPADINA AVENUE SATURDAY, SEPTEMBER 21st, AT 8:45 P.M.

HAPPY DANCING, NISEI DANCE CLUB MEMBERS
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